

NO. 1: AL-HAAFIDH IBN RAJAB'S  
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# An Explanation of the Hadeeth:

قُلْ: آمَنْتُ بِاللَّهِ ، ثُمَّ اسْتَقِرْ

“Say, ‘I believe in Allah’, and then be  
upright and steadfast.”



BY AL-HAAFIDH IBN RAJAB AL-HANBALEE (D. 795H)

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Translated by  
Muhammad Ibn Muneer ‘Abdul-Hameed

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ISBN: 978-1-61658-374-3

Publisher's Information:  
**Authentic Statements Publishing**  
P.O. Box 15536  
Philadelphia, Pa 19131  
215.382-3382  
215.382.3782-Fax

Store:  
5312 Market St.  
Philadelphia, Pa 19139

Website: [www.authenticstatements.com](http://www.authenticstatements.com)

E-mail: [info@authenticstatements.com](mailto:info@authenticstatements.com)

Cover Design: **Usul Design**  
E-mail: [info@usuldesign.com](mailto:info@usuldesign.com)

Editing and Typesetting: **Proof 2 Print**  
E-mail: [proof2print@gmail.com](mailto:proof2print@gmail.com)



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Translator's Preface

In the Name of Allaah, the Most Merciful, the Granter of Mercy. All praises are for Allaah, the Lord of the worlds. May Allaah extol prayers and salutations upon our Prophet Muhammad, all of his companions and followers until the Day of Judgment. I bear witness that there is no deity worthy of worship except Allaah, alone without any partner, and I bear witness that Muhammad is His slave and Messenger, to proceed...

Before you is a translation of a chapter from Imaam Ibn Rajab al-Hanbalee's classical explanation of Imaam an-Nawawee's Forty Hadeeth, "*Jaami'ul-'Uloom wal-Hikam fee sharhi Khamseena Hadeethan min Jawaami'ul-Kalim*" [A Collection of Wisdom and Knowledge in the Explanation of Fifty Hadeeth from the Collective, Comprehensive Speech] which is the 21<sup>st</sup> Hadeeth; the narration of Sufyaan Ibn 'Abdillaah ath-Thaqafei,

***"Say, 'I believe in Allaah', and then be upright and steadfast."***

I have chosen to translate the explanation of this hadeeth because of the great need of myself and other Muslims towards the lofty benefits that this chapter entails; along with the hope to add a beneficial contribution to the service of Islaam and the Sunnah.

\* My work in this treatise:

- 1) I have mentioned a brief biography of the author.
- 2) I have translated Imaam Ibn Rajab's entire explanation of the Hadeeth of Sufyaan Ibn 'Abdillaah ath-Thaqafei, along with most of the references and commentary made by the editors of "*Jaami'ul-'Uloom wal-Hikam*". I have also placed some brief

commentary from the works of Imaam al-Albaanee, *rahimahullaah*, and others regarding the authentication, weakness and or hidden defects of some of the *ahaadeeth* mentioned in the treatise from my own research.

3) In some places in the treatise I have placed headings, [always underlined] hoping to make the explanation more understandable and easier to refer back to for its benefits.

4) I have added an appendix including a chapter from the speech of Ibnul-Qayyim regarding the extremely important matter of safe guarding the tongue, because of the immediate relation of this matter with the topic of the Hadeeth of Sufyaan Ibn 'Abdillaah ath-Thaqafee, as the author, Imaam Ibn Rajab, has mentioned.

5) I have included a glossary of all Islamic and Arabic terms mentioned in the treatise, especially those pertaining to the Science of Hadeeth.

For my translation of the treatise I have depended upon the following print: K.S.A.: *Mu'assasatur-Risaalah*: 1999- with the editing and annotation of Shu'ayb al-Arnaa'oot and Ibraaheem Baajis- (pg. 506-512).

I ask Allaah to make this humble effort sincere for His Noble Face and to give all of the Muslims the success to be unified upon the Sunnah, surely, He is the Bestower.

Written by the poor slave in need of the Mercy of his Ever-  
Capable Lord,

Abu Ramlah Muhammad Ibn Muneer 'Abdul-Hameed  
Al-Madeenah An-Nabawiyyah  
6<sup>th</sup> Rabee'uth-Thaane 1429H

May Allaah forgive him and all those who aided in the preparation and distribution of this work.



### **A Brief Biography of Imaam Ibn Rajab**

#### **His name and lineage:**

He is the *imaam*, the *haafidh*, the master of *Hadeeth*, its men (i.e. in the chain of transmission) and hidden defects, the *mujtahid*, the expert of *Fiqh*, its foundations and branches, the exhorter: Zaynud-Deen Abul-Faraj 'Abdur-Rahmaan Ibn Ahmad Ibn 'Abdir-Rahmaan Ibnul-Hasan Ibn Muhammad Ibn Abil-Barakaat Mas'ood Ibn Rajab as-Salaamee al-Baghdaadee, then ad-Dimashqee, well known as, "Ibn Rajab al-Hanbalee". Ibn Rajab is actually a nickname that was given to his grandfather 'Abdur-Rahmaan because he was born in the Islaamic month of Rajab.

#### **His birth and upbringing:**

He was born in the city of Baghdad in the year 736H/1335 A.D. and grew up in Damascus, Syria. He came from a noble family that was well known for their practice of the Religion, piety and knowledge. His father was a righteous scholar and had a great influence on him seeking knowledge, and his grandfather used to teach the subject of *Hadeeth* in Baghdad.

#### **The countries to which he traveled in search of knowledge:**

Before traveling Imaam Ibn Rajab studied under the major scholars of his place of residence-Damascus Syria-and from the most famous of them is Ibnu-Qayyimil-Jauziyyah. Then he followed the traditional practice of the Students of *Hadeeth*, which is abandoning the comfort of one's hometown, family and friends and bearing hardships and difficulties in traveling great distances to many countries in search of knowledge and benefits. From the places that he traveled to were:

- 1) Makkah
- 2) Madeenah
- 3) Jerusalem

#### 4) Egypt

##### His teachers:

Imaam Ibn Rajab, *rahimahullaah*, took knowledge from many of the Major *Imaams* of his time. His Father Ahmad is considered to be the very first scholar he heard from. From those scholars who taught him were:

- 1) Zaynud-Deen Abul-Fadl 'Abdur-Raheem Ibnul-Husayn al-'Iraaqee (d. 806H).
- 2) Salaahud-Deen Aboo Sa'eed Khaleel Ibn Kaykaldee al-'Alaa'iee (d. 761H).
- 3) Jamaalud-Deen Aboo Sulaymaan Daawood Ibn Ibraaheem al-'Attaar (d. 752H).
- 4) Muhammad Ibn Ismaa'eel Ibn Ibraaheem, well known as Ibnul-Khabbaazee (d. 756H).
- 5) Shamsud-Deen Aboo 'Abidllaah Muhammad Ibn Abee Bakr, well known as Ibnu Qayyimil-Jauziyyah (d. 752H) as we have previously mentioned and many others.

##### His Students:

There were countless students of knowledge who studied under Imaam Ibn Rajab, and from them were:

- 1) Ahmad Ibn Abee Bakr Ibn Ahmad al-Hamawee, al-Halabee, well known as Ibnur-Rassaam (d. 844H).
- 2) Daawood Ibn Sulaymaan Ibn 'Abdillaah al-Mausilee, then ad-Dimashqee al-Hanbalee (d. 844H).



3) 'Abdur-Rahmaan Ibn Ahmad Ibn Muhammad Ibn 'Ayyaash az-Zayn originally ad-Dimashqee, then al-Makkee (d. 853H).

4) Al-Haafidh 'Abdur-Rahmaan Ibn Muhammad Ibn 'Abdillaah az-Zayn Aboo Dharr al-Misree al-Hanbalee, well known as az-Zarkashee (d. 846H).

5) 'Alee Ibn Muhammad Ibn 'Alee at-Tursoosee al-Mizzee (d. 850H-approximately).

### His 'Aqeedah:

There is no doubt that Imaam Ibn Rajab, *rahimahullaah*, used to be upon the '*aqeedah* of the *Salaf*, *As'haabul-Hadeeth*. There isn't anything that proves this more than what he has mentioned in countless places from his rich heritage of the pure, orthodox creed of Islaam, such as affirming Allaah's beautiful names and attributes, singling out Allaah in all acts of worship, belief in the pre-decree and ordainment, actions being from the title of *Eemaan*, its increase and decrease, the dispraise and warning from rhetoric, philosophy and its people, and so forth.<sup>1</sup>

### The People of Knowledge's praise of him:

Everyone who wrote about Imaam Ibn Rajab and his life has made fine praise of him (may Allaah have mercy upon him). Here are some of those statements:

Ibn Hijjee said, "He perfected the art and became the most knowledgeable person of his era with regards to hidden defects of *hadeeth* and following up the routes of transmission."

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<sup>1</sup> See: "*Fadlu 'Ilmis-Salaf 'alaa 'Ilmil-Khalaf*", "*Fathul-Baaree*", "*Noorul-Iqtibaas*", and other authored works of *al-Haafidh Ibn Rajab al-Hanbalee*; also consult: "*Aqeedah al-Haafidh Ibn Rajab al-Hanbalee*" of 'Alee ash-Shibl.

Ibn Fahad al-Makkee said, "The *imaam*, the *haafidh*, the proof, the jurist, the prop, one of the ascetic '*ulamaa*' and *imaams* of great worship, the one who benefits the scholars of *hadeeth* and the exhorter of the Muslims."

Ibn Hajar said, "The shaykh, the *muhaddith*, the *haafidh*."

#### **His Authored works:**

Imaam Ibn Rajab authored many works in various fields of knowledge, including countless treatises on explanations of different *ahaadeeth* and exhortations. From the most major of them are:

- 1) "Fathul-Baaree" the explanation of "Saheehul-Bukhaaree"<sup>1</sup>. Completed up to the book of Funerals and this work has been printed, edited and is in circulation.
- 2) Explanation of "Jaami'ut-Tirmidhee"- Sadly, this precious work is missing.
- 3) Explanation of at-Tirmidhee's 'Ilal-This noble work is Complete and has been printed and edited and it is in circulation.
- 4) "Jaami'ul-'Uloom wal-Hikam"- Explanation of an-Nawawee's Forty Hadeeth along with an addition of eight *ahaadeeth*. This work has been printed and edited numerous times and is in wide circulation.
- 5) "Dhaylu Tabagaatil-Hanaabilah"- Printed and in circulation.

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<sup>1</sup> And this is where *al-Haafidh* Ibn Hajar al-'Asqalaanee got the name for his explanation of "Saheehul-Bukhaaree."

### **His Death:**

It is said that Imaam Ibn Rajab went to the graveyard and said to the grave digger, "Make for me a grave right here", then pointed to a spot in the graveyard. So the grave digger began to dig into the ground. Thereupon he went down in the grave and was pleased by it and laid down therein and said, "This is fine." He died just a few days later and was buried in that same grave. This was in the month of Rajab during the year 795H; may Allaah have great mercy on him.<sup>1</sup>

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<sup>1</sup> This has been quoted from the brief biography of Imaam Ibn Rajab done by Muhammad Ibn Naasir al-'Ajme'e in the introduction of his editing of Imaam Ibn Rajab's treatise: "*Noorul-Iqtibaas*" (pg. 13-21) with addition, abridgement and adjustment.

### Text of the *Hadeeth*

On the authority of Aboo 'Amr-and it is also said, 'Aboo 'Amrah' Sufyaan Ibn 'Abdillaah ath-Thaqafee, *radiyallaahu 'anhu*, who said,

قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ قَالَ:  
(( قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِمَّ ))

"I said, 'O Messenger of Allaah! Tell me a (comprehensive) statement about Islaam, such that I will not have to ask anyone other than you.' He replied, "Say, 'I believe in Allaah' and then be upright and steadfast."

### Transmission of the *Hadeeth*

[Imaam] Muslim<sup>1</sup> has collected this *hadeeth* from the narration of Hishaam Ibn 'Urwah, from his father, on the authority of Sufyaan who is, the son of 'Abdullaah ath-Thaqafee at-Taai'fee, who is one of the Companions [of the Prophet (ﷺ)] who used to be a governor of [the city of] Taa'if under the order of 'Umar Ibn al-Khattaab.

It has also been reported from Sufyaan Ibn 'Abdillaah from other routes of transmission with additions in the wording of this *hadeeth*. Imaam Ahmad, at-Tirmidhee, and Ibn Maajah have collected it from the narration of az-Zuhree, from Muhammad Ibn 'Abdir-Rahmaan Ibn Maa'iz<sup>2</sup>. The version of at-Tirmidhee is reported from 'Abdur-Rahmaan Ibn Maa'iz, on the authority of Sufyaan Ibn 'Abdillaah, who said,

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<sup>1</sup> Collected by Muslim (no. 38) and others.

<sup>2</sup> Collected by Ahmad (vol. 3/pg. 413) and Ibn Maajah (no. 3972).

قُلْتُ: يَا رَسُولَ اللَّهِ ، حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ ، قَالَ : (( قُلْ : رَبِّيَ اللَّهُ ، ثُمَّ اسْتَقِم )) ، قُلْتُ : يَا رَسُولَ اللَّهِ ، مَا أَخَوْفُ مَا تَخَافُ عَلَيَّ ؟ فَأَخَذَ بِلِسَانِ نَفْسِهِ ثُمَّ قَالَ : (( هَذَا ))

"I said, 'O Messenger of Allaah! Please tell me of an affair that I may hold fast to?' He replied, "Say, 'I believe in Allaah', and then be upright and steadfast." Then I asked him, 'O Messenger of Allaah! What do you fear for me the most?' He grabbed his tongue and said, 'This!'"

At-Tirmidhee said that this *hadeeth* is *hasanun saheeh*.

Imaam Ahmad and an-Nasaai'ee have also collected it from the narration of 'Abdullaah Ibn Sufyaan ath-Thaqafei on the authority of his father, who reported that,

أَنَّ رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ ، مُرْنِي بِأَمْرٍ فِي الْإِسْلَامِ لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ ، قَالَ : (( قُلْ : آمَنْتُ بِاللَّهِ ، ثُمَّ اسْتَقِم )) قُلْتُ : فَمَا أَتَقِي ؟ فَأَوْمَأَ إِلَى لِسَانِهِ

"A man said to the Messenger of Allaah, 'Command me with a matter about Islaam, such that I will not have to ask anyone after you.' He replied, "Say, 'I believe in Allaah', and then be upright and steadfast." I then asked, 'What should I fear [most]?' So he pointed to his tongue."

### Explanation of the Hadeeth

Sufyaan Ibn 'Abdillaah ath-Thaqafee's statement to the Prophet (ﷺ),

قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ

"Tell me a (comprehensive) statement about Islaam, such that I will not have to ask anyone other than you."

Means that he requested from him to teach him some words that are comprehensive and sufficient regarding Islaam, so that he would not need to ask anybody after him. Conversely, the Prophet (ﷺ) replied,

(( قُلْ : آمَنْتُ بِاللَّهِ ، ثُمَّ اسْتَقِمَّ ))

"Say, 'I believe in Allaah', and then be upright and steadfast."

And in another version,

(( قُلْ : رَبِّيَ اللَّهُ ، ثُمَّ اسْتَقِمَّ ))

"Say, 'My Lord is Allaah', and then be upright and steadfast."

This is derived from the saying of His, the Mighty and Majestic,

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴾

*"Verily, those who say: "Our Lord is Allaah," and then they are upright and steadfast, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive*

*the glad tidings of Paradise which you have been promised!"*  
[Fussilat (41): 30]

And also from the saying of His, the Mighty and Majestic,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ﴾

*"Verily, those who say: "Our Lord is Allaah," and thereafter become upright and steadfast, on them shall be no fear, nor shall they grieve."*

﴿أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ﴾

*"Such shall be the dwellers of Paradise, abiding therein (forever) - a reward for what they used to do." [al-Ah'qaaf (46): 13-14]*

An-Nasaa'iee collected it in his "Tafseer"<sup>1</sup> from the narration of Suhayl Ibn Abee Hazm who said, 'Thaabit reported to us on the authority of Anas who narrated that the Prophet (ﷺ) recited,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾

*"Verily, those who say: "Our Lord is Allaah," and then they are upright and steadfast."*

Then said,

(( قَدْ قَالَهَا النَّاسُ ، ثُمَّ كَفَرُوا ، فَمَنْ مَاتَ عَلَيْهَا فَهُوَ مِنْ أَهْلِ الْإِسْتِقَامَةِ ))

<sup>1</sup> "at-Tafseer" (no. 490), and also in his [Sunan] "al-Kubraa" (no. 11470).



"Truly, the people have said these words then they reverted back to disbelief. So whoever says this and dies upon it is from the People al-Istiqamah."

At-Tirmidhee also collected it and his wording states,

(( قَدْ قَالَهَا النَّاسُ ، ثُمَّ كَفَرُوا أَكْثَرُهُمْ ، فَمَنْ مَاتَ عَلَيْهَا فَهُوَ مِنْ أَسْتَقَامَ ))

"Surely, most of the people have said this, and then most of them have disbelieved, so whoever dies upon it is from those who have become upright and steadfast."

He [at-Tirmidhee] said about it, "It is *hasanun ghareeb*," and Suhayl has been spoken about regarding his [poor] memory. [I.e. the *isnaad* of this narration is *da'eef* because of him].<sup>1</sup>

Aboo Bakr as-Siddeeq said in the *tafseer* of [the saying of His, the Exalted],

﴿ثُمَّ أَسْتَقِمُوا﴾

"...And then they are upright and steadfast."

(( لَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا ))

"[This means] they have not associated any partners with Allaah in worship."<sup>2</sup>

<sup>1</sup> Collected by an-Nasaa'iee in "*at-Tafseer*", as it can be found in "*Tuhfatul-Ashraaf*" (vol. 1/pg. 139), at-Tirmidhee (no. 3250), at-Tabaree "*Jaami'ul-Bayaan*" (vol. 24/pg. 114) and Aboo Ya'laa (no. 3495). The editors have declared this narration *da'eef* and have also stated that at-Tirmidhee only said that it is *ghareeb*, as it is found in the correct, sound, hand written manuscripts that they have and other references and sources. And this is very important whereas it explains to us that Imaam at-Tirmidhee himself declared this narration to be *da'eef*. [Trans]

<sup>2</sup> Collected by Ibnul-Mubaarak in "*az-Zuhd*" (no. 326), at-Tabaree in "*Jaami'ul-Bayaan*" (vol. 24/pg. 114), and as-Suyootee [in his book] "*ad-Durrul-Manthoor*"=

He also said,

(( لَمْ يَلْتَفِتُوا إِلَى إِلَهٍ غَيْرُهُ ))

"They have not turned towards any other deity of worship besides Him." <sup>1</sup>

It is also reported that he said,

(( ثُمَّ اسْتَقَامُوا عَلَى أَنَّ اللَّهَ رَبُّهُمْ ))

"Then they became upright and steadfast upon the reality that Allaah is their Lord."

It is reported on the authority of Ibn 'Abbaas with a *da'eef isnaad* that he said,

(( هَذِهِ أَرْخَصُ آيَةٍ فِي كِتَابِ اللَّهِ :  
﴿ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا ﴾  
عَلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ))

"This is the most in-expensive verse in the Book of Allaah: ...then they say: "Our Lord is Allaah," and then they are upright and steadfast..." They are upright and steadfast upon the testimony of *laa ilaaha illaah*." <sup>2</sup>

And the likes of this has also been reported from Anas, Mujaahid, al-Aswad Ibn Hilaal, Zayd Ibn Aswad, as-Suddee, 'Ikrimah and others.

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=attributed it to 'Abdur-Razzaaq, Sa'eed Ibn Mansoor, Musaddad, Ibn Sa'd, 'Abdu Ibnu Humayd, Ibnul-Mundhir and Ibn Abee Haatim.

<sup>1</sup> Collected by at-Tabaree (vol. 24/pg. 115).

<sup>2</sup> Collected by Ibn Abee Haatim just as Ibn Katheer mentioned [in his *Tafseer*] (vol. 7/pg. 165) and in its chain is a narrator by the name of 'Hafs Ibn 'Umar and he is a weak narrator.

It is also reported that 'Umar Ibn al-Khattaab recited this verse upon the *minbar*,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا﴾

*"Verily, those who say: "Our Lord is Allaah," and then they are upright and steadfast..."*

And then said,

(( لَمْ يَرُوعُوا رَوْعَانَ الثَّغَلِبِ ))

*"They don't swerve and dodge like a fox does."*<sup>1</sup>

Ibn Abee Talhah reported from Ibn 'Abbaas that he said regarding the *tafseer* of the saying of His, the Exalted,

﴿ثُمَّ اسْتَقَامُوا﴾

*"...and then they are upright and steadfast..."*

(( اسْتَقَامُوا عَلَىٰ أَدَاءِ فَرَائِضِهِ ))

*"They are upright and steadfast upon establishing the acts of worship that He has ordained."*<sup>2</sup>

Abul-'Aaliyah said,

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<sup>1</sup> Collected by Ibnul-Mubaarak in "*az-Zuhd*" (no. 325), Ahmad in "*az-Zuhd*" also (pg. 115), and at-Tabaree in "*Jaami'ul-Bayaan*" (vol. 24/pg. 115) from Yoonus, from az-Zuhree on the authority of 'Umar. The men of this *isnaad* are all *thiqaat* but it is dis-continued between az-Zuhree and 'Umar. [Consequently it is *da'eef* whereas continuation of the chain is a condition from the conditions of the authenticity and acceptance-Trans]

<sup>2</sup> Collected by at-Tabaree (vol. 24/pg. 115) and 'Alee Ibn Abee Talhah did not hear from Ibn 'Abbaas. [So it is dis-continued like the previous chain-Trans]

((ثُمَّ أَخْلَصُوا لَهُ الدِّينَ وَالْعَمَلَ))

"Then they make their religion and actions sincere for Him." <sup>1</sup>

Qataadah said,

((اسْتَقَامُوا عَلَى طَاعَةِ اللَّهِ))

"They are upright and steadfast upon obeying Allaah."

Whenever Hasan [al-Basree] used to recite this verse he would say,

((اللَّهُمَّ أَنْتَ رَبُّنَا فَارْزُقْنَا الْإِسْتِقَامَةَ))

"O Allaah! Truly, you are our Lord, so provide us with uprightness and steadfastness." <sup>2</sup>

Perhaps those who interpreted the verse to mean to be upright and steadfast upon *Tauheed* only meant the Complete *Tauheed* which makes the person who practices it forbidden to enter the Fire, which is the act of perfecting and actualizing the meaning of *Laa ilaaha illaah*. For surely, the *Ilaah* is He who should be obeyed and never disobeyed out of sheer dread, veneration, awe, love, hope, placing trust in Him, and invoking Him. Conversely, all acts of disobedience damage this *Tauheed* because they [acts of disobedience] are an act of answering the caller to lust, who is Shaytaan. Allaah, the Mighty and Majestic says,

﴿أَفَرَأَيْتَ مَنْ آخَذَ إِلَهَهُ هَوْلَهُ﴾

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<sup>1</sup> Ibn Katheer mentioned it in his *Tafseer* (vol. 7/pg. 165).

<sup>2</sup> Collected by at-Tabaree (vol. 24/pg. 115).

"Say, 'I believe in Allah', and then be upright and steadfast."

***"Have you seen him who takes his own lust (vain desires) as his ilaah (god)? [al-Jaathiyah (45): 23]***

Hasan [al-Basree] and others said [regarding this verse],

((هُوَ الَّذِي لَا يَهْوِي شَيْئًا إِلَّا رَكْبُهُ))

"He is the person that doesn't desire something except that he does it." <sup>1</sup>

Hence, this contradicts being upright and steadfast upon *Tauheed*.

As for if we interpret the *hadeeth* according to the first version that states,

((قُلْ : آمَنْتُ بِاللَّهِ))

***"Say, 'I believe in Allaah..."***

Then the meaning is even more lucid because righteous deeds and actions are included in [the title of] *Eemaan* according to the *Salaf* and those who followed them amongst the People of *Hadeeth*. Allaah, the Mighty and Majestic says,

﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا

تَعْمَلُونَ بَصِيرٌ﴾

***"So be upright and steadfast you (Muhammad ﷺ) as you are commanded and those (your companions) who turn in repentance (unto Allaah) with you, and transgress not (Allaah's Legal Limits). Verily, He is All-Seer of what you do." [Hood (11): 112]***

<sup>1</sup> Collected by at-Tabaree (vol. 25/pg. 150) from Qataadah.

Here, He commanded him [the Prophet (ﷺ)] to be upright and steadfast and those who turn in repentance with him, and not to transgress the limits of that which they have been commanded with, and this is called *at-Tughyaan*. Also He informed [us] that He is the All-Seer and well informed of their deeds and actions. He, the Exalted also says,

﴿ فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ﴾

*"So unto this (religion of Islaam alone and this Qur'aan) then invite (people) (O Muhammad (ﷺ)) and be upright and steadfast as you are commanded, and follow not their desires."*  
[ash-Shooraa (42):15]

Qataadah said [in the *tafseer* of this verse],

((أَمَرَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْتَقِيمَ عَلَى أَمْرِ اللَّهِ))

"Muhammad (ﷺ) was commanded to be upright and steadfast upon Allaah's orders."<sup>1</sup>

[Sufyaan] Ath-Thauree said,

(( عَلَى الْقُرْآنِ ))

"[He was commanded to be upright and steadfast] Upon the Qur'aan."<sup>2</sup>

Hasan [al-Basree] said,

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<sup>1</sup> Collected by Ibn Abee Haatim and Abush-Shaykh, as it can be found in "*ad-Durrul-Manthoor*" (vol. 4/pg. 480).

<sup>2</sup> Collected by Abush-Shaykh, as it can be found in "*ad-Durrul-Manthoor*" (vol. 4/pg. 480).

((لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ شَمَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،  
فَمَا رُئِيَ ضَاحِكًا ))

"When this verse was revealed the Messenger of Allaah (ﷺ) buckled down and was never seen laughing afterwards."<sup>1</sup>

This is collected by Ibn Abee Haatim.

Al-Qushayree and others mentioned that one of them [i.e. of the righteous people of past] saw the Prophet (ﷺ) in a dream so he said to him, "O Messenger of Allaah! Indeed, you have said,

(( شَيَّبَتْنِي هُودٌ وَأَخَوَاتُهَا ))

"[Soorah] Hood and its sister chapters have caused me to go grey<sup>2</sup>!"

So what from it [Soorah Hood] made you go grey? He replied,

﴿ فَاسْتَقِمَّ كَمَا أُمِرْتُ ﴾

"So be upright and steadfast you (Muhammad (ﷺ)) as you are commanded."<sup>3</sup>

<sup>1</sup> In "ad-Durrul-Manthoor" as-Suyootee also attributed this to Abush-Shaykh.

<sup>2</sup> This hadeeth has been narrated from many of the companions with several routes of transmission. However, they are all either extremely weak or defected and Allaah knows best. Refer to its detailed transmission in: "Takhreej Hadeeth Shayabatnee Hood wa Akhawaatuhaa" taken from "Arsheef Multaqaa Ahlil-Hadeeth" 3-(Vol. 1/ pg. 7268) Maktabah ash-Shaamilah; quoted from "Mudhakkira Maadatil-Mudtarib" of Dr. 'Abdullaah al-Madane (pg. 48) [Trans]

<sup>3</sup> As-Suyootee mentioned this athar in "ad-Durrul-Manthoor" (vol. 4/pg. 398) and attributed it to al-Bayhaquee in "Shu'abul-Eemaan" (no. 2439) to be from the statement of Aboo 'Alee as-Suddee.



He, the Mighty and Majestic, also says,

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ  
وَأَسْتَغْفِرُوهٗ﴾

*"Say (O Muhammad ﷺ) 'I am only a human being like you. It is inspired in me that your Ilaah (God) is One Ilaah (Allaah), therefore be upright and steadfast and take a Straight Path to Him, and seek forgiveness of Him.'" [Fussilat (41):6]*

Allaah, the Exalted, has also ordered for the Religion to be established practically as He has stated,

﴿شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ  
إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

*"He (Allaah) has ordained for you the same religion (Islaamic Monotheism) which He ordained for Nooh (Noah), and that which We have revealed to you (O Muhammad ﷺ) and that which We ordained for Ibraaheem (Abraham), Moosaa (Moses) and 'Eesaa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it." [ash-Shooraa (42):13]*

Also, He has ordered for the prayer to be established in many places in His Book [the Mighty Qur'aan] just as He ordered with being upright and steadfast upon *Tauheed* in those previous two verses.

### The Definition of *al-Istiqamah*

*Al-Istiqamah* is treading the Straight Path, which is the Correct Religion, without swerving left or right. This includes performing all acts of obedience, both outward and inward, and abstaining from all prohibitions similarly. Thus, this advice [that the Prophet (ﷺ) gave to Sufyaan Ibn 'Abdillaah ath-Thaqafeel] is total and comprehensive for the entire Religion.

In the saying of His, the Mighty and Majestic,

﴿ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ﴾

*"...Therefore be upright and steadfast and take a straight path to Him, and seek forgiveness of Him."*

This is an indication that it is binding for a person to fall short in something from the uprightness and steadfastness that he is commanded with. This is exactly like the saying of the Prophet (ﷺ) to Mu'aadh,

(( أَتَقِ اللَّهَ حَيْثُ مَا كُنْتَ ، وَأَتَّبِعَ السَّبِيلَ الْحَسَنَ تَمَحُّهَا ))

*"Fear Allaah wherever you are. And follow up a bad deed with a good and it will wipe it away."*<sup>1</sup>

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<sup>1</sup> This is a *hasan hadeeth*. Collected by Ahmad (vol. 5/pg. 158, 177, 236), at-Tirmidhee (no. 1987), ad-Daarimee (vol. 2/pg. 323), al-Haakim (vol. 1/pg. 54), at-Tabaraanee in "*al-Kabeer*" (vol. 20/ pg. 295, 296, 297, 298), also in "*as-Sagheer*" (no. 530), Aboo Nu'aym in "*al-Hilyah*" (vol. 4/pg. 336), and al-Qudaa'iee in "*Musnadush-Shihaab*" (no. 652). - Quoted from the editor's *takhreej* of this hadeeth which is the Eightieth Hadeeth of Imaam an-Nawawee's Forty Hadeeth. (vol. 1/pg. 395) [See Imaam al-Albaanee's editing of "*Mishkaatul-Masaabeeh*" (vol. 3/pg. 102)-Trans]

The Prophet (ﷺ) has also informed us that the people will not be able to perfectly be upright and steadfast, just as it can be found in the *hadeeth* that is collected by *Imaam* Ahmad and Ibn Maajah, on the authority of Thaubaan who reported that the Prophet (ﷺ) said,

(( اسْتَقِيمُوا ، وَلَنْ تُحْصُوا ، وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ ، وَلَا يُحَافِظُ  
عَلَى الْوُضُوءِ ، إِلَّا مُؤْمِنٌ ))

"Be upright and steadfast upon the straight path, which you will not be able to do, know that the best of your actions is the prayer, and that no one observes ablution except a believer."<sup>1</sup>

Also in the two "*Saheehs*" on the authority of Aboo Hurayrah who reported that the Prophet (ﷺ) said,

(( سَدِّدُوا وَقَارِبُوا ))

"Aim to hit the mark and keep as near as you can."<sup>2</sup>

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<sup>1</sup> This is a *saheeh hadeeth*. It has been collected by Ahmad (vol. 5/pg. 276, 277, 282), ad-Daarimee (vol. 1/pg. 168), Ibn Maajah (no. 277) from the route of Saalim Ibn Abil-Ja'd on the authority of Thaubaan. Al-Haakim declared it to be *saheeh* and adh-Dhahabee agreed with him! It has also been collected by Ahmad (vol. 5/pg. 282) and ad-Daarimee (vol. 1/pg. 168) from the route of al-Waleed Ibn Muslim who said, 'Ibn Thaubaan reported to us saying, 'Hassaan Ibn 'Atiyyah related to us that Aboo Kabshah as-Saloollee related to him that he heard Thaubaan saying. [I.e. narrating this *hadeeth*] It has two other supporting narrations which are *da'eef* from the narration of 'Abdillaah Ibn 'Amr that is collected by Ibn Abee Shaybah (vol. 1/pg. 6) and Ibn Maajah (no. 278). And another from the narration of Aboo Umaamah that is collected by Ibn Maajah (no. 279); see [*"al-Ihsaan fee tarteebi Saheeh..."*] Ibn Hibbaan (no. 1037). Quoted from the editor's *takhreej* of this *hadeeth* (vol. 1/pg. 255-256) [See: "*as-Silsilatus Saheehah*" (vol. 1/pg. 181)-Trans]

<sup>2</sup> Collected by al-Bukhaaree (no. 5673, 6463), Muslim (no. 2816) and Ibn Hibbaan declared it to be *saheeh* (no. 348).

Hence, *as-Sadaad* is the reality of *al-Istiqaamah* and it is being correct in all your statements, actions and intentions just like someone who is aiming at a target and hits the mark. The Prophet (ﷺ) ordered 'Alee to ask Allaah, the Mighty and Majestic, for *sadaad* and guidance and said to him,

(( اذْكُرْ بِالسَّدَادِ تَسْدِيدَكَ السَّهْمَ ، وَبِالْهُدَى هِدَايَتَكَ الطَّرِيقَ ))

***"Keep in mind when asking for sadaad your aiming of an arrow and when asking for guidance being guided to the Straight Path."***<sup>1</sup>

And *al-Muqaarabah* is coming close to the mark even though you did not actually hit the target, but with the condition that you have firm resolve and determination to hit the mark perfectly, and you only missed it unintentionally. This is proven by what the Prophet (ﷺ) said in the *hadeeth* narrated by al-Hakam Ibn Hazan al-Kulafee,

(( أَيُّهَا النَّاسُ ، إِنَّكُمْ لَنْ تَعْمَلُوا - أَوْ لَنْ تُطِيقُوا - كُلَّ مَا أَمَرْتُكُمْ ، وَلَكِنْ سَدَّدُوا وَأَبْشَرُوا ))

***"O You People! You will not perform-or you will not be capable to perform-all that I have commanded you with so aim to hit the mark and bear glad tidings."***<sup>2</sup>

Thus, the desired meaning of this is for the people to intend perfection, hitting the mark and being upright and steadfast. For

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<sup>1</sup> Collected by Ahmad (vol. 1/pg. 88, 154), Muslim (no. 2725), Aboo Daawood (no. 4225), an-Nasaai'ee (vol. 8/pg. 219).

<sup>2</sup> This is a *hasan hadeeth* that has been collected by Ahmad (vol. 4/pg. 212), Aboo Daawood (no. 1096), Aboo Ya'laa (no. 6826) and at-Tabaraanee in "*al-Kabeer*" (no. 3165). [See "*Irwaa'ul-Ghaleel*" (vol. 3/pg. 78) Trans]

if they hit the mark in all of their actions, they would have performed all that they have been ordered.

Thusly, the origin of *-al-Istiqaamah-* being upright and steadfast is the heart being upright and steadfast upon *Tauheed* just as Aboo Bakr as-Siddeeq and others explained His saying,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا﴾

*"Verily, those who say: "Our Lord is Allaah," and thereafter become upright and steadfast..."*

*"This means that they do not turn towards anyone besides Allaah."*<sup>1</sup>

So whenever the heart is upright and steadfast upon knowledge of Allaah, fear of Him, magnification, awe, love, desire for Him, hope, invocation, having trust in Him and turning away from all things besides Him, all of the bodily limbs will be upright upon obedience to Him. For surely, the heart is the king of the bodily limbs and they are his soldiers, so if the king is upright and steadfast then his army and flock will be the same; this interpretation was given to the saying of His, the Exalted,

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا﴾

*"So set you (O Muhammad (ﷺ)) your face towards the Religion (of pure Islaamic Monotheism) being devout (worship none but Allaah Alone)." [ar-Room (30): 30]*

This means, making one's intention and purpose sincere and devout for Allaah, alone without any partners.

The greatest bodily limb whose uprightness and steadfastness should be taken care of after the heart is the tongue. This is

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<sup>1</sup> See page 14.

because it [the tongue] is the interpreter and translator of the heart. For this reason, when the Prophet (ﷺ) ordered the slave to have *istiqamah*, he advised him afterwards to guard his tongue carefully. In the "Musnad" of Imaam Ahmad on the authority of Anas who reported that the Prophet said,

(( لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ ، وَلَا يَسْتَقِيمَ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ ))

"A slave's eemaan is not complete until his heart is upright and steadfast and his heart cannot be upright and steadfast until his tongue is so."<sup>1</sup>

<sup>1</sup> The rest of the wording of this *hadeeth* states,

((...وَلَا يَدْخُلُ رَجُلٌ الْجَنَّةَ لَا يَأْمَنُ حَارَهُ بَوَائِقُهُ ))

"...And no one whose neighbor is not safe from his harm will enter Paradise."

The editors said about this *hadeeth* (vol. 1/pg. 211), "...And al-Haythamee mentioned it in "al-Majma" (vol. 1/pg. 53) and said, "In [its chain is a narrator by the name of] 'Alee Ibn Mis'adah, a group [from the Imaams of al-Jarhu wat-Ta'deel] have made *tautheeq* of him and others have declared him to be *da'eef*." Imaam al-Albaanee says in "as-Saheehah" (vol. 6/pg. 340): "It has been collected by Ahmad (vol. 3/pg. 198), Ibn Abid-Dunyaa in "as-Samt" (no. 9), al-Kharaa'itee in "al-Makaarim" (no. 442), and al-'Qudaa'iee in "Musnadush-Shihaab" (q75/1) from the route of 'Alee Ibn Mis'adah al-Baahilee who said, 'Qataadah reported to us on the authority of Anas Ibn Maalik who said, 'The Messenger of Allaah (ﷺ) said, and then he mentioned it. I say: Its men are all *thiqaat*, the men of [Imaam] Muslim except for al-Baahilee, he is differed about. Al-Haafidh said about him in [his book] "at-Taqreeb": "He is a *sadooq* who has some false impressions." I say: Therefore the *hadeeth* that he narrates takes the grade of *hasan inshaallaahu ta'aalaa* whereas no one is free some having some false impressions. So as long as it is not proven that the made a mistake in his= narration, he is a proof [i.e. his narration is accepted]." Then the Shaykh, *rahimahullaah* went on to mention some other supporting narrations for this *hadeeth*. [Trans]

It states in at-Tirmidhee on the authority of Aboo Sa'eed al-Khudree in both *marfoo'* and *mauqoof* version,

(( إِذَا أَصْبَحَ ابْنُ آدَمَ ، فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ ، فَتَقُولُ : اتَّقِ اللَّهَ فِينَا ،  
فَإِنَّمَا نَحْنُ بِكَ ، فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا ، وَإِنْ اعْوَجَجَتْ اعْوَجَجْنَا ))

"When the son of Aadam wakes up in the morning, all of his limbs curse the tongue saying, 'Fear Allaah regarding us, for we are dependent on you; if you are *upright and steadfast* we are *upright and steadfast*, but if you are *crooked* then we are *crooked*.'"

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<sup>1</sup> Collected by at-Tirmidhee in (no. 2407), Ibnul-Mubaarak in "*az-Zuhd*" (no. 1012), Ibn Abid-Dunyaa in "*as-Sami*" (no. 12) and at-Tirmidhee declared that this narration is only correct in the *mauqoof* version.



## Appendix

### **Some Precious Words from the genius of Islaam Ibnul-Qayyim regarding Safeguarding the Tongue<sup>1</sup>**

Imaam Ibnul-Qayyim, *rahimahullah* said:

As for guarding the words, then this takes place by a person not uttering a wasted word, such that he doesn't speak about anything except that he hopes to profit and benefit in his religion. And whenever he wishes to speak, he stops and asks himself, "Is what I am about to say beneficial and prosperous or not?" So if it is of no profit then he should refrain from speaking, and if it is of some profit then he should stop and ask himself again, "If I say this, will it cause me to miss out on saying something more profitable?" Thusly, he should not waste it with these words.

And if you would like to draw a conclusion of what is contained in someone's heart then use as proof the movements of his tongue, for surely, he will show you what is contained in his heart, regardless whether he wants to or not. Yahyaa Ibn Mua'aadh said,

*"The hearts are like pots. They boil with that which they contain and their tongues are their ladles [i.e. scooping spoons]. So look at a man when he speaks. His tongue will scoop out for you that which is contained in his heart, whether it is sweet or bitter, fresh or salty and other than that. And the flavor of his heart will become clear to you from that which his tongue scoops out."*<sup>2</sup>

This means that just as you can taste the flavor of foods being cooked with your tongue and you realize the true flavor of them, similarly you can taste what is in a man's heart by way of his

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<sup>1</sup> Taken from "*al-Jawaabul-Kaafee/ad-Daa wad-Dawaa*" (pg. 242-249) - K.S.A.: Daarul Ibtidha' - 2006. All footnotes made by the editor, Shaykh 'Alee Hasan al-Halabee, unless further stated.

<sup>2</sup> Collected by Aboo Nu'aym in "*al-Hilyah*" (vol. 10/pg. 63)

tongue, in the same manner that you taste what is in the pot with your tongue.

It states in the *marfoo'* hadeeth,

(( لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ ، وَلَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ ))

"A slave's eemaan is not complete until his heart is upright and steadfast and his heart cannot be upright and steadfast until his tongue is so."<sup>1</sup>

The Prophet (ﷺ) was asked what is the most frequent thing which will cause the people to enter the Fire, he replied,

(( الْفَمُ وَالْفَرْجُ ))

**"The mouth and the private part."**

At-Tirmidhee said, "This hadeeth is *hasanun saheeh*."<sup>2</sup>

Mu'aadh asked the Prophet (ﷺ) about the deed which will cause him to enter Paradise and make him far and remote from the Fire, so he [the Prophet (ﷺ)] informed him of the head of the matter, its [main] pillar, and apex, and then said,

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<sup>1</sup> See page 27 of the treatise. [Trans]

<sup>2</sup> In his "Sunan" (no. 2004) and it is also collected by Ibn Hibbaan (no. 1923), al-Bukhaaree in "al-Adabul-Mufrad" (no. 294), al-Haakim (vol. 4/pg. 324), Ibn Maajah (no. 4246), and al-Baghawee in "Sharhus-Sunnah" (vol. 13/pg. 80) on the authority of Abou Hurayrah with a *jayyid isnaad*. [See: "as-Saheehah" (vol. 2/pg. 706-Trans)]

(( أَلَا أُخْبِرُكَ بِمَا لَكَ ذَلِكَ كُلُّهُ؟ )) . قَالَ: بَلَى يَا رَسُولَ اللَّهِ، فَأَخَذَ بِلِسَانِ نَفْسِهِ  
ثُمَّ قَالَ: (( كَفَّ عَنْكَ هَذَا )) . فَقَالَ: وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ:  
(( تَكَلَّمْتَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يُكَبُّ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ - أَوْ عَلَى  
مَنَاخِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ ))

"Shall I not inform you of what controls all of this?" He replied, "Certainly, O Messenger of Allaah." He took hold of his tongue and said, "Keep this in control." He then asked, "Shall we be held accountable for what we say?" He said, "May your mother be bereaved of you, O Mu'aadh. Is there anything that will cause the people to be thrown on their faces or he said on their noses except that which their tongues reap?!"

At-Tirmidhee<sup>1</sup> said, "This is a *hasan*, *saheeh hadeeth*."

It is quite amazing how it can be easy upon a person to be cautious and wary with regards to [different impermissible acts such as]: eating from unlawful means, oppression, adultery and fornication, stealing, drinking intoxicants, looking at prohibited things and the likes, and yet quite difficult for him to be careful about the movement of his tongue. So bad that you find a person towards whom the people point to concerning his practice of the

<sup>1</sup> He collected it in his "Sunan" (no. 2616), it is also collected by Ibn Maajah (no. 3973), an-Nasa'i in "al-Kubraa", as it can be found in "Tuhfatul-Ashraaf" (vol. 8/pg. 399), 'Abdubnu Humayd (no. 112), and 'Abdur-Razzaaq (vol. 11/pg. 194) from the route of Aboo Waa'il on the authority of Mu'aadh. And this chain is dis-continued [munqati'] because Aboo Waa'il didn't not hear from Mu'aadh and this hadeeth has other chains which are also dis-continued. Also it has a supporting narration on the authority of 'Ubaadah collected by al-Haakim (vol. 4/pg. 286-287) and al-Bukhaaree in "Khalqu Afaalil'Ebaad" (pg. 55) with an authentic chain and as-Sakhaawee declared this hadeeth to be *hasan* as it can be found in "al-Futoohaah ar-Rabbaaniyyah" of Ibnu 'Allaan (vol. 6/pg. 358). [Imaam al-Albaanee, *rahimahullaah*, declared the hadeeth to be *saheehun lighayrihi* as can be found in "Saheehut-Targheeb" (vol. 3/pg. 57); consult "as-Saheehah" (vol. 3/pg. 144 no. 1122)-Trans]

Religion, his asceticism, and worship, and despite this he says statements that anger Allaah greatly and he shows no concern about this, yet this statement will take him [to a Fire] that is farther than distance between east and west.<sup>1</sup>

How many people do you see from amongst those who have enough piety to abstain from lewd, indecent acts, oppression and wrong doing, but their tongues rip apart the honor of both the dead and the living and they show not a care in the least.<sup>2</sup>

If you would like to see the proof for this, then look at that which Muslim has collected in his "Saheeh"<sup>3</sup> from the narration of Jundub Ibn 'Abdillaah who said, 'The Messenger of Allaah (ﷺ) said,

(( قَالَ رَجُلٌ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ : مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنِّي لَا أَغْفِرَ لِفُلَانٍ؟ قَدْ غَفَرْتُ لَهُ وَأَحْبَطْتُ عَمَلَكَ كُلَّهُ ))

"Once a man said, "By Allaah! Allaah will not forgive so and so." Thereupon Allaah, the Mighty and Majestic said, "Who is he who swears upon Me that I will not forgive so and so? I have forgiven so and so and have annulled all of your deeds."

So this one statement rendered null and void all of the deeds of this great worshipper who had worshipped Allaah for as long as Allaah had willed.

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<sup>1</sup> Just as al-Bukhaaree (no. 6477) and Muslim (no. 2988) have collected on the authority of Aboo Hurayrah.

<sup>2</sup> So these people should fear Allaah and know that their tongues that defame the honor of the general people, let alone the special ones [such as the Students of Knowledge, 'Ulamaa', and the Muslim Rulers] will bring them to ruin and destruction if they don't rectify themselves by making *taubah* and returning to Allaah.

<sup>3</sup> (no. 2621)

In the narration of Aboo Hurayrah of this *hadeeth* which is similar to this<sup>1</sup> he said at the end of it,

(( تَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَهُ ))

"He said a statement that destroyed his life in this world and the Hereafter."

In "*The Two Saheehs*" from the narration of Aboo Hurayrah who reported that the Prophet (ﷺ) said,

(( إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَلَاءً ، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَلَاءً يَهْوِي بِهَا فِي نَارِ جَهَنَّمَ ))

"Truly, the slave speaks a word pleasing to Allaah without considering it of any importance, yet Allaah exalts him in rank for it; another speaks a word displeasing to Allaah without considering it of any importance, yet for it he will sink down into the Hell-Fire."

In the version of Muslim,

(( إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُ مَا فِيهَا يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ))

"Truly, the slave speaks a word thoughtlessly [i.e. without thinking about whether it is pleasing to Allaah or displeasing to

<sup>1</sup> Collected by Ahmad (no. 7275) and Aboo Daawood (no. 4901) with a *hasan isnaad*. [See Imaam al-Albaanee's editing of "*Sunan Abee Daawood*" (no. 4901)-Trans]

Him], yet he will sink down in the Fire whose distance is farther than the distance between the east and the west."

With at-Tirmidhee<sup>1</sup> from the narration of Bilaal Ibnul-Haarith al-Muzanee who reported that the Prophet (ﷺ) said,

(( إِنْ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا يَظُنُّ أَنْ تُبْلَغَ مَا بَلَغَتْ ؛  
فَيَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمٍ يَلْقَاهُ ، وَإِنْ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ  
سَخَطِ اللَّهِ مَا يَظُنُّ أَنْ تُبْلَغَ مَا بَلَغَتْ ؛ فَيَكْتُبُ اللَّهُ بِهَا سَخَطَهُ إِلَى يَوْمٍ يَلْقَاهُ ))

"Truly, one of you speaks a word pleasing to Allaah without knowing its worth, yet Allaah writes for him His Good Pleasure until the day in which he will meet Him; another speaks a word displeasing to Allaah without knowing its worth, yet Allaah will write for him His Displeasure until the Day in which he will meet Him."

'Alqamah<sup>2</sup> used to say, "How much did the *hadeeth* of Bilaal Ibn Haarith prevent me from speaking?!" [i.e. a lot]

Also, in the "*Jaami*" of at-Tirmidhee<sup>3</sup> from the narration of Anas Ibn Maalik who said,

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<sup>1</sup> (no. 2319), it has also been collected by an-Nasaa'iee in "*al-Kubraa*" – as it can be found in "*Tuhfatul-Ashraaf*" (vol. 2/pg. 103), Ibn Maajah (no. 3969), Ahmad (vol. 3/pg. 469), al-Humaydee (no. 911), and Ibn Hibbaan (no. 280) with *hasan isnaad*. [See "*Saheehut-Targheeb*" (no. 2247)-Trans]

<sup>2</sup> He is 'Alqamah Ibn Waqqaas, the reporter of the *hadeeth* from Bilaal.

<sup>3</sup> (no. 2316) And it has also been collected at-Tahaawee in "*al-Mushkil*" (vol. 3/pg. 154), Ibn Abid-Dunyaa in "*as-Samt*" (no. 109), Aboo Ya'laa (no. 4017) and adh-Dhahabee in "*Siyaru 'Alaamin-Nubalaa*" (vol. 6/pg. 240). Al-Haafidh al-Iraaqee declared its *isnaad* to be *da'eef* in "*Takhreejul-Ih'ya*" (vol. 3/pg. 97) and perhaps this was because of the pre-supposed break in the chain between al-'Amash and Anas, but there is a supporting narration for the highlighting point of the *hadeeth*: Collected by Ibnu Abid-Dunyaa in "*as-Samt*" (no. 110), al-Khateeb in=

تُؤْفِي رَجُلٌ مِّنَ الصَّحَابَةِ، فَقَالَ رَجُلٌ: أَبَشِّرْ بِالْجَنَّةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((وَمَا يُذَرِّيك؟ فَلَعَلَّهُ تَكَلَّمَ فِيمَا لَا يَعْنِيهِ، أَوْ بَخَلَ بِمَا لَا يَنْفَعُهُ))

"One of the Companions died and a man said, "Rejoice in the glad tidings of Paradise." Thereupon the Messenger of Allaah (ﷺ) said, "Do you say this when you do not know whether he perhaps spoke about what did not concern him, or was niggardly about something which would not cause him loss?"<sup>1</sup>

He [At-Tirmidhee] said, "This *hadeeth* is *hasan*." And in another version it states,

إِنْ غَلَامًا اسْتَشْهَدَ يَوْمَ أُحُدٍ، فَوُجِدَ عَلَى بَطْنِهِ صَخْرَةٌ مَرْبُوطَةٌ مِنَ الْجُوعِ، فَمَسَحَتْ أُمُّهُ التُّرَابَ عَنْ وَجْهِهِ، وَقَالَتْ: هَنِيئًا لَكَ يَا بُنَيَّ الْجَنَّةُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَا يُذَرِّيك؟ لَعَلَّهُ كَانَ يَتَكَلَّمُ فِيمَا لَا يَعْنِيهِ، وَيَمْنَعُ مَا لَا يَضُرُّهُ))

=his "Taareekh" (vol. 4/pg. 273), and at-Tabaraanee-just as it can be found in "al-Isaabah" (vol. 8/pg. 288)-on the authority of Ka'b Ibn 'Ujrah. In the *isnaad* of this *hadeeth* is a reporter by the name of Ahmad Ibn 'Eesaa and he is closer to be the level of weakness, but however, no matter what the circumstance is, this is a strong supporting narration which strengthens this *hadeeth* and takes it to the grade of being *hasan*. Then I found another supporting narration, if it doesn't benefit this *hadeeth* then it surely won't harm it [and it is that which is]: Collected by Aboo Ya'laa (no. 6646) and al-'Askaree-just as it can be found in "Jam'ul-Jawaami'" (no. 9031)-on the authority of Aboo Hurayrah. Al-Haythamee mentioned it in "al-Majma'" (vol. 10/ pg. 302-303) and said, "Therein [i.e. in the chain of narration] is 'Isaam Ibn Tulayq and he is a weak reporter." [Imaam al-Albaanee declared it to be *saheehun leghayrihi*; consult "Saheehut-Targheeb" (no. 2882)- and Allaah knows best of the authenticity of this *hadeeth*. [Trans]

<sup>1</sup> Consult James Robson's English translation of "Mishkat Al-Masabih" (vol. 2/pg. 1009) with slight adjustment. [Trans]



"A young man who was martyred on the Day of [the Battle of] Uhud, upon his belly there was rock that was fastened with rope to prevent him from hunger. So his mother wiped the dust off of his face and said, "Congratulations with Paradise, o my son." Thereupon the Prophet (ﷺ) said, "Do you say this when you do not know whether he perhaps used to speak about what did not concern him or hold back what did not harm him."

In "the two Saheehs"<sup>1</sup> from the narration of Aboo Hurayrah in *marfoo'* version, it reads,

(( مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ ))

"Whoever believes in Allaah and the last Day should say something good, or keep silent."

And in another version collected by Muslim<sup>2</sup>, it states,

(( مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَإِذَا شَهِدَ أَمْرًا فَلْيَتَكَلَّمْ بِخَيْرٍ أَوْ لِيَسْكُتْ ))

"Whoever believes in Allaah and the last Day, when he sees something happening, he should say good or keep silent."

Also, at-Tirmidhee<sup>3</sup> mentioned with a *saheeh isnaad* that the Prophet (ﷺ) said,

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<sup>1</sup> Al-Bukhaaree (no. 5673) Muslim (no. 48).

<sup>2</sup> (no. 1468).

<sup>3</sup> (no. 2317) and in its chain is some weakness however, it is strengthened by its many supporting narrations and routes of transmission that I have collected in a single *juz'* entitled, "Ithaafun-Nabeeh bi tunuqi hadeeth: min husni islaamil-mari' tarkuhu maa laa ya'neehi", may Allaah make it easy to be published. [This hadeeth has been narrated by many of the Companions, *radiyallaahu* 'anhum, from them are: Aboo Hurayrah, Aboo Dharr, Zayd Ibn Thaabit, and others and some of the Scholars of Hadeeth of this era declare it to be authentic because of its supporting narrations and numerous routes of transmission; from them is: =

(( مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ ))

"From a person's excellent practice of Islaam is his leaving that which is of no concern to him."

On the authority of Sufyaan Ibn 'Abdillaah ath-Thaqafei who said,

قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ قَالَ:  
(( قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِم ))

"I said, O Messenger of Allaah! Tell me a (comprehensive) statement about Islaam, such that I will not have to ask anyone other than you. He replied, "Say, "I believe in Allaah" and then be upright and steadfast."

And this *hadeeth* is *saheeh*.

On the authority of Umm Habeebah who narrated that the Prophet (ﷺ) said,

(( كُلُّ كَلَامِ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ: إِلَّا أَمْرًا بِمَعْرُوفٍ، أَوْ نَهْيًا عَنْ مُنْكَرٍ،  
أَوْ ذِكْرًا لِلَّهِ ))

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=Imaam al-Albaanee-see "al-Mishkaat" (no. 4839) and others from the shaykh's works-, al-Arnaa'oot - see his editing of "Jaami'ul-'Uloom wal-Hikam" (vol. 1/pg. 287). However many of the earlier Imaams of *Hadeeth* such as: Ahmad, Ibn Ma'een, al-Bukhaaree, ad-Daaraqutnee, Ibn Abee Haatim and others, declared all of these narrations to be weak and defected; and say that none of the routes of transmission are sound except for the *mursal* narration of 'Alee Ibnul-Husayn. Refer to: "Jaami'ul-'Uloom wal-Hikam" (vol. 1/pg. 287-288) and "Ilal ad-Daaraqutnee" (vol. 3/pg. 108-software) and Allaah knows best-{Trans]

"Everything that the son of Aadam says is counted against him and not in his favor, except enjoining the good, forbidding the evil, or making remembrance of Allaah."

At-Tirmidhee<sup>1</sup> said, "This *hadeeth* is *hasan*."

And in another *hadeeth*,

(( إِذَا أَصْبَحَ ابْنُ آدَمَ ، فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ ، فَتَقُولُ : اتَّقِ اللَّهَ فِينَا ، فَإِنَّمَا نَحْنُ بِكَ ، فَإِنْ اسْتَقَمْتَ اسْتَقَمْنَا ، وَإِنْ اعْوَجَجْتَ اعْوَجَجْنَا ))

"When the son of Aadam wakes up in the morning, all of the limbs curse the tongue saying, 'Fear Allaah regarding us, for we are dependent on you; if you are upright and steadfast we are upright and steadfast, but if you are crooked then we are crooked.'"<sup>2</sup>

One of the *Salaf* used to take himself to account because of a statement that he made one day, "This day is hot and this day is cold!"

One of the major People of Knowledge was seen in a dream in which he was asked about his condition, so he replied, "I am standing [in front of my Lord] for a saying that I made. Once I said, "What great need the slaves have of rain because of drought" So it was said to me, "And what makes you realize? I know best of the benefit of my slaves." Hence, the easiest bodily part to move is the tongue, yet it is the most harmful to the slave.

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<sup>1</sup> (no. 2412) and it is also collected by Ibn Maajah (no. 3974), 'Abdullaah Ibn Ahmad in "Zawaai'duz-Zuhd" (no. 22-23), al-Haakim (vol. 2/pg. 512), and Ibn Abid-Dunyaa in "as-Samt" (no. 14) and in its chain are some weak and un-known reporters. [See the details of this weakness in "ad-Da'eefah" (vol., 3/pg. 365-no. 1366-Trans)]

<sup>2</sup> See the footnote on pg. 28 of the treatise.

Both the *Salaf* and the *Khalaf* have differed about the issue: Is everything uttered by the slave written down or just that which is good and bad? There are two opinions about this and the most clear is the first [i.e. that everything is written down from the slave's utterances]. One of the *Salaf* said, "All of the speech of the son of Aadam is counted against him and not in his favor, except for remembrance of Allaah or that which He has allied." As-Siddeeq, *radiyallaahu 'anh*, used to grab his tongue and say,

(( هَذَا أُورِدَنِي الْمَوَارِدَ ))

"This has destroyed me!"<sup>1</sup>

Speech is your captive, but when it leaves your mouth you become its captive and Allaah, the Exalted says,

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

***"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." [Qaaf (50): 18]***

There are two problems with the tongue, if a person is safe from one of them, he won't be safe from the other: The problem of speaking and the problem of keeping silent. And perhaps one of the two could be more formidable in sin during some times than the other. Thus, the person who keeps silent about the truth is a mute devil, sinful to Allaah, showing off and sucking up to the people if he does not fear for himself; whereas, the person who speaks about the falsehood is a verbal devil, sinful to Allaah. Most of the people are deviated regarding their speech and silence, so they are between this problem and the latter.

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<sup>1</sup> Collected by Aboo Ya'laa (no. 5), Ibnus-Sunnee (no. 7), Ibnu Abid-Dunyaa in "as-Samt" (no. 13), 'Abdullaah Ibn Ahmad in "Zawaai'duz-Zuhd" (no. 112) and others with an authentic chain of narration.

As for the people who adopt the middle course-those who tread the Straight Path-then they hold their tongues back from saying falsehood and allow them to move to say that which will be beneficial to them in the Hereafter. So therefore you don't find one of them talking about something that is of no benefit, but instead total waste, let alone talking about something that will be harmful to him in the Hereafter.

Truly, the slave will come of the Day of Resurrection with good deeds like the mountains but he will find that his tongue has destroyed them all, and another will come with sins like the mountains but he will find his tongue has destroyed them all [because of acts of worship that it made]: such as abundant remembrance of Allaah and the likes.

### Glossary of Terms

**Ahaadeeth** – pl. of *hadeeth*.

**'Aqeedah** – (lit. derived from the verb '*aqda* which means to tighten and fasten) When applied to the religious tense it is that which a person believes and professes as a creed regardless whether it is correct or false.

**Haafidh** – (lit. memorizer) When applied to the Science of Hadeeth, it is the one who memorizes one hundred thousand *ahaadeeth* with their chains of narrations, even if some of those *ahaadeeth* have one wording but are narrated from different routes, and also memorizes that which he is need of in his practice of the Science of Hadeeth.

**Al-Imaam** – One whose example is take in the Religion.

**Al-Jarhu wat-Ta'deel** – The noble science of critically grading and criticizing the reporters of *hadeeth*.

**Ashaabul-Hadeeth** – The People of Hadeeth.

**Da'eef** – (lit. weak) When applied to the Science of Hadeeth, it means the *hadeeth* that fails to reach the grade of *hasan* by missing one or more of its conditions.

**Ghareeb** – (lit. strange) When applied to the Science of Hadeeth, it is the *hadeeth* that is only reported from one route of transmission, despite the different views and details regarding its types. When used by Imaam at-Timidhee and others it means that the narration is weak.

**Hadeeth** – (when used as a noun it means a conversation or story, and if it is used as an adjective it means something that is new) When applied to the Science of Hadeeth it is everything that is

attributed to the Messenger of Allaah (ﷺ) from a saying, action, silent approval, physical or moral description and *Seerah*.

***Hasanun*** – see *hasan*

***Hasan*** – (lit. good; fine, well) When applied to the Science of *Hadeeth*, it is the *hadeeth* that includes all of the pre-requisites of the *saheeh hadeeth* besides that some of its narrators have a lesser level of precision and memory, but just like the *saheeh hadeeth* it is suitable to be used as a legal proof.

***Isnaad*** – (lit. a support, a prop) When applied to the Science of *Hadeeth*, it is the chain of narrators leading to the text of the *matn*.

***Marfoo'*** – (lit. raised, lifted (up), elevated) When applied to the Science of *Hadeeth*, it is the narration that is attributed back to the Prophet (ﷺ) directly or in-directly.

***Mauqoof*** – (lit. stopped, paused) When applied to the Science of *Hadeeth*, its most well-known meaning after the development and settling of the Science of *Hadeeth* is that which is attributed to one of the Companions from a statement, action and or silent approval.

***Mursal*** – (lit. derived from the word *al-Irsaal* which has two meanings:

a) Releasing

b) Speeding

When applied to the Science of *Hadeeth* the scholars differ in its definition with four views, the most famous of them are two:

a) Breakage and discontinuation in the chain, any place it may be in.

b) That which one of the *taabi'een* attributes to the Prophet (ﷺ) or the era of prophecy.

**Mujtahid** – (lit. hardworking, diligent) When applied to the Science of Jurispudence, he is an independent jurist.

**Saheeh** – (lit. healthy, accurate) When applied to the Science of *Hadeeth*, it is the *hadeeth* that is reported with a continuous chain by a reporter who possesses religious equity and a precise memory unto its end, without being *shaadh* or defected.

**Saheehun li-Ghayrihi** – This is the *hasan hadeeth* that has numerous chains of narration.

**Salaf** – (lit. derived from the verb *salafa* which means to past and be precedent before something; the Pious Predecessors) When applied to the Religious terminology, they are the first three generations of the Muslims after the death of the Prophet (ﷺ), whom Allaah, the Exalted, has commanded us to follow in the understanding and application of the Religion, and those whom the Prophet (ﷺ) praised and incited us to hold fast to their way.

**Tauheed** – (lit. derived from the verb *wahhada* which means to single something out) When applied to the religious terminology it is the act of singling Allaah out in that which is special for Him from His Lordship, right of being worshipped, names and attributes and singling out the Messenger of Allaah (ﷺ) in following.

**Tautheeq** – The act of declaring a reporter to be *thiqah*; declaration of reliability.